THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH viii, 20.

No. 4, Vol. L. Monday, January 23, 1888. Price One Penny.

AN IMPORTANT EPOCH AND A GREAT REFORMER.

THE beginning of the Sixteenth Century is an epoch in the religious history of Europe fraught with events of great importance to the human family. For centuries the Church of Rome had held universal sway over the minds of those claiming to be the enlightened nations of the earth, although the horrors of the Inquisition, the power of priestcraft, and the degeneracy among the masses of the people throughout the Dark Ages, show how low mankind can descend in the scale of intelligence, and still consider themselves in the blaze of enlightenment.

The purposes of the Father required that a change came over the scene; it was necessary that the hearts of the children of men should be prepared for the restoration of the everlasting Gospel; that greater freedom of thought and speech should be enjoyed; that the mode of worship and adoration of the creature toward the Creator should be untrammeled; that the heaven-born gift of free agency to man should be given, to choose his life and what he'd be; therefore a Luther, a Melancthon, a Calvin and a Knox were sent upon the stage of existence, as instruments in the hands of the Almighty, to break down the walls of superstition, and grapple with the religious thraldom to which all who were under the sway of Catholicism were subjected.

John Knox, the great Scotch reformer, was born in Giffordgate, Haddington, in the year 1505. At the age of thirty-eight he preached his first Protestant sermon in St. Andrews, from whence he was shortly after taken prisoner for his advocacy of Protestantism, sent to France, and condemned to be a galley slave for life; but through the intercession of Edward VI. of England, he was released after nineteen months, and repaired to the Court of that Monarch, where he resided for some time.

The harsh treatment of the Protestants under Mary I. of England, drove him once more to the continent. Through years of exile and bondage he cherished the hope of again preaching the Protestant doctrines in St. Andrews, this place having long been the fortress of the Catholic faith in Scotland. His hope was realized. On the 10th of June, 1559, from the cathedral pulpit of that ancient city he

poured forth his fiery eloquence. The voice of Knox struck through the land like an electric shock; throughout all Fife, and soon throughout all Scotland, images were broken, altars were shivered, mass-books were torn, and priestly vestments were rent into shreds. He afterwards boldly denounced the celebration of mass in the Chapel Royal of Holyrood.

Thus taking his life in his hands against the influence and power of Mary, Queen of Scots, Regent Arran and Cardinal Beaton, the great reformer labored zealously to free the minds of the people from the error of ages, and, under the power of inspiration, was instrumental in bringing about that revolution of religious views so necessary to prepare the hearts of the children of men for the Gospel of Christ in its fullness, as those living in this our day have the privilege of being made partakers of.

This great man died Nov. 24, 1572, and was buried in St. Giles, Edinburgh, he having resided in that city the last twelve years of his life. His house and chapel are still in existence and in good preservation in High Street. Over his remains the Earl of Morton pronounced the famous eulogium—

"He lies there who never feared the face of man."

The little town of Haddington has done its part to commemorate the memory of him of whom its citizens speak with pride, having erected a fine building for educational purposes called the "Knox Institute," under a canopy in front of which, cut in stone, stands a statue of the great Scotch reformer.

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THE ANNIVERSARY OF THE BIRTH OF THE PROPHET.

ON the 23rd of December last, the anniversary of the birth of the Prophet Joseph Smith, the *Deseret News* published the following:

EIGHTY-TWO years ago to-day (Dec. 23rd), one of the most remarkable men not only of modern times, but who figure in the history of our planet, first saw the light in mortality. The fact of his greatness is largely conceded among civilized peoples. Its universal acknowledgment may be confidently anticipated. Although this concession is made, many of those who make the admission are in dense ignorance of the genius of the work he performed. None, however, can escape the conviction that the mark he made in history is both distinct and deep.

Those who accept of the sublime theories he propounded claim the impress of his labors to be eternal, and therefore ineffaceable, destined to become broader and deeper until it covers the globe and extends into the bosom of eternity. Those who thus view his mission, look upon him in the light of an instrument in the Divine hand through whom the initial process to bring about a far-reaching purpose was inaugurated, and that as a medium for the attainment of so great an end his native qualities were adapted to the conditions of his mission. That man was Joseph Smith.

Those who accept of the mission of the prophet as he announced it claim that he organized, under divine direction, the Church of the Redeemer, the anniversary of whose birth is popularly believed to occur on Christmas day. It is one of the most simple yet complete organizations that ever existed on earth, so far as one may be guided in the comprehension of the subject by either sacred or secular history. While its ramifications are multifarious, the parts are so clearly defined that the relative position of one to the other is easily understood. When analyzed it exhibits the beauty and adaptability of the rhetorical figure by which the Church is compared to the human form divine, each part having its peculiar function, the adhesion of every member being necessary to the health of the whole.

Comprehended in this organism is a marvelous spiritual power which attracts men and women of different

languages, customs and nationalities from every "kindred, tongue and people," from the nethermost parts of the earth, to a common centre. This influence is so potent that the genuine adherents of the faith make sacrifices in maintaining their association with it that are phenomenal in this cold and selfish generation, ever ready to throw odium upon the truth and distort the motives of those who cling to its genius.

The system is beneficent in its nature, attracting not many proud, not many noble, after the manner of the estimate of the world, but the poor and the meek of the earth flock to the religious standard it raises, and their condition is enhanced in every direction. Under the influence of religious devotion and the divine blessing, not only are mortals gradually elevated in the scale of being, but the very earth smiles, blooms, and yields under their magic touch.

Joseph Smith introduced a system of philosophy that has never been refuted, and it might be said, so far as the bulk of its opponents is concerned, has never been investigated. Those who combat it are as blind men fighting the wind, and despite their frantic efforts the breeze "bloweth where it listeth." The sound thereof is heard, but who knows its source or its destiny? He parted the curtain which separated this from the eternal worlds, that whosoever desired might feast his being through the power of the eyes of his spirit, and satisfy his soul with the matchless magnitude of the power, glory and dominion of the Most High, gaining a glimpse of the principles which govern the universe constructed by the Divine Majesty. In this respect the great prophet of the nineteenth century, through the medium of a vision beheld by him on February 16, 1832, communicated more intelligence than is comprehended by the whole world at large, but like the many sublime truths he was the honored instrument chosen to convey to this generation, it is as a light shining in a dark place; "the darkness comprehendeth it not."

Among other remarkable feats which he accomplished, the prophet gave to the world one of the most wonderful books ever placed in the hands of men—the history of the ancient races of this continent. In order to deceive the people in relation to the resurrection of the Redeemer, men were prompted to falsify the fact, palming upon the populace the fabrication that His body had been stolen by His disciples and privately conveyed away. Similar attempts have been made to manufacture a false source for the Book of Mormon. One by one the refuge of lies have been torn from the faces of the inventive hypocrites, and men have been forced to admit that some other source than the Spaulding Story and other similar subterfuges must be sought to account for the origin of the work. Added to these exposures are the discoveries that are constantly being made upon this continent, showing the former existence on this land of civilized races, whose relics substantiate the authenticity of the popularly rejected record. The book itself is largely prophetic and, aside from the attestations of witnesses whose testimonies have never been impeached, it bears unmistakable evidence of its own correctness.

The whole work which Joseph Smith was instrumental in establishing is intensely prophetic, its course being outlined by its founder from incipiency to destiny. It is fulfilling and will continue to fulfill the conditions upon which its perpetuity is insured, notwithstanding that its history is marked by many ebbs and flows. It proclaims the divinity of the calling of him the anniversary of whose natal day has incited the foregoing reflections.

Praying will either stop us from sinning, or sinning will stop us from praying.

Desire, when directed into pure and good channels, is the pledge and assurance of a pure and good character. To cultivate a desire in the mind of a child is like protecting and cherishing the root of a plant; for, as the root is the source of the foliage and the flower, so the desires are the chief source of the conduct of life.

"COME OUT OF HER MY PEOPLE."

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THIS was a commandment, with a reason and a promise and a condition, which the Apostle John foretold would be proclaimed at some future time. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." No one disputes that "my people" in this connection means "God's people." But who are, and what constitutes God's people? Does joining the Church, as it is termed, being baptized, receiving the imposition of hands, or attention to any other or to all merely external ordinances, constitute an individual or a people God's in the sense in which the Apostle used it? No. Something more is necessary. These ought to be but "The outward and visible signs of an inward and spiritual grace." No persons can justly claim to be God's people unless His will, so far as they understand it, is made the rule of their life; unless their hearts are so filled with love to Him and mankind, that they find their highest happiness in serving Him and laboring to benefit and bless the human family. "He that loveth not, knoweth not God." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is not sufficient, although necessary, that we take upon us His name, we must also "have His Spirit" to enable us to "keep His commandments." Nor is a mere sense of duty a sufficiently permanent motive power. The spirit of man needs something more to sustain him. "Duty," while a lofty ideal and a strong support, is not the highest phase of moral and spiritual life. "Duty" may become weary, but "Love never faileth." When a man so understands God's character and purposes that he loves the one and is, in his whole soul, in harmony with the other, he finds God's service a never wearying delight. He may never, in his life, attain to that perfect obedience to which he aspires; but it will be his constant aim and desire to be conformed, in all things, to the will of God. We must decide for ourselves whether we are, in this sense, the "people of God."

Judging from the actions of some persons, however, it would seem as if they supposed being the "people of God" meant being His peculiar pets, with privileges which are not granted to others, and license to commit acts with impunity which would invoke God's anger if committed by any not numbered among His people. Ignoring the oft-repeated assertion in the Scriptures that "God is no respecter of persons," and wilfully blind to the fact that the entire universe is subject to and controlled by immutable law—law which, like its author, is no respecter of persons—their conduct would imply that they expect God to work some miracle in their behalf, and reverse the order of nature so that they may escape the legitimate consequences of their own unwise or evil course. But God has expressly told us that judgment shall begin at His house. That those who "know their Master's will, and do it not, shall be beaten with many stripes." That He will have a tried and a pure people. A people whose integrity and unselfish devotion to truth and righteousness have been so thoroughly proved and established, that they can be depended upon to administer impartially, mercifully and justly any affairs that may be committed to their care. Until our own desires and ambitions and personal happiness are made entirely subject to the will of God and the welfare and salvation of the race, we are not worthy to be called, in the sense in which Jesus used the term, "the children of God."

It is those thus desirous of serving God who are called to come out of "Babylon" in order that they may escape her "plagues." This is the reason for the command. The angel foresees and foretells such a state of affairs in "Babylon" that it will be impossible to dwell in her midst in peace or safety. Hence the call to God's people to come out from her midst. But there are two conditions of deliverance. Obedience to one will

not avail without obedience to the other. We are told that we must "partake not of her sins, that we may receive not of her plagues." As much as to say that if we persist in partaking of her sins we must also partake of her plagues, whether we come out of her or not. Many are willing enough to come out of Babylon, but they are not willing to leave their sins behind them. They want to retain the offence but to be delivered from its consequences. They are anxious to be what they understand by "saved," but *in* their sins, not *from* them. This is one of the things that is impossible even with God. Salvation means being saved from all that is impure, ignoble, degrading to the character and destructive to the life, and being developed into a divinely noble manhood and womanhood. Covetousness, falsehood, fraud, deceit, vain ambition, injustice, selfishness, self-aggrandizement, disregard of others will produce the same effect in Utah that they will in England or anywhere else. Nay, they would produce the same results in heaven, could they enter there, that they do in hell. As well expect to escape the ravages of cholera or diphtheria by flight while carrying with us our loathsome and disease-infected rags, as to hope to evade the consequence of violated law by fleeing to some distant land without changing our mode of life. The same cause will produce the same effect the world over. Injustice and oppression will produce revolt and revolution. Fraud and deceit will destroy confidence and beget suspicion and distrust. Nepotism and selfishness will arouse jealousy and antagonistic selfishness. Covetousness and arrogance will create hatred and cunning. Unless our righteousness exceeds the righteousness of the world; unless our lives are purer and wiser and nobler than those of "Babylon," upon what principle have we any right to expect to escape her afflictions?

Now, is there not great room for reformation among many of us? Have we not yielded to the spirit of covetousness? Have not too many of us been full of pride and arrogance? Are we suffering altogether on account of our righteousness? Have we not brought many of our troubles on ourselves by our own unwise and unjustifiable course? For one, I feel to acknowledge the hand of God in all that is taking place in Utah. We needed chastisement, and instead of giving way to revengeful feelings, we should humble ourselves before Him and seek to put away whatever offends in His sight so that we may become a people so pure that He will delight to own and to bless us before all nations. In the beginning of this work the Elders trusted like little children in the Lord and relied on the power of His truth. But they were everywhere triumphant. The power of God was made manifest and the church grew with astonishing rapidity. A more glorious season than even that is, I believe, at hand. When all the earthly props upon which we have been relying are swept away, then will the power of God be made manifest in delivering those who intelligently and obediently put their trust in Him; then will Zion arise and shine, put on her beautiful garments and become the joy of the whole earth and the refuge of the oppressed of all nations.

Nov. 30, 1887. SIRIUS.

OUR BODIES, AND HOW TO TAKE CARE OF THEM.

CHAP. III.

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OUR DIGESTION.

By this is meant the process of converting food into material that can be absorbed by the system, enter the circulation and provide nourishment for the body. The operation begins in the mouth, and the thirty-two teeth, with which the mouth is furnished, are intended to perform an essential part of the task. It may be said, in passing, that the teeth are, naturally, well qualified to do their share of the work, by their form and exceeding

hardness of the enamel, but, unfortunately, it often happens that they decay, from various causes, and are thereby partially unfitted for their office. In this condition the individual is deprived of much of the pleasure that should accompany eating; not only that, but, the consequent imperfect mastication of food is a serious hindrance to its proper digestion. A set of good teeth is very desirable, for many reasons, and those persons who are so fortunate as to possess such should carefully endeavor to preserve them, while they who, unluckily, are troubled with decaying teeth should exercise unusual care to prevent futher decay and, if possible, remedy the defects. There is no better way of caring for the teeth than to thoroughly clean them after each meal, washing them with a brush and pure water, then using a quill, or wooden, toothpick freely; this treatment will assuredly preserve them, and stop further decay even when far advanced.

The first thing necessary, then, is to chew well the food; this action breaks it up into fine particles, and causes the salivary glands to pour their secreted fluid into the mouth, where it is mixed with the victuals. There is one of these glands inside each cheek, in front of the ears, with outlets in the mouth, close to the second upper grinding teeth, and there are four others in the lower jaw, below the tongue, with openings just under the tip of that "unruly" member. The saliva, which these glands furnish in large quantity, is a watery element especially requisite to mix with such food as potatoes, bread, and numerous other articles that contain starch, as it has the property of making the starch dissolve easily, by partly changing it into sugar. The food, having been well masticated, is then in a suitable condition for swallowing, an operation that is accomplished by the tongue gathering the morsel into a ball and drawing it to the back of the mouth, where it is passed over the *epiglottis*, a kind of trap door arrangement that covers the entrance to the windpipe, and permits the bolus to glide over into the *gullet*. The gullet is a muscular tube that seizes anything entering it, and quickly presses the substance, or liquid, downward into the stomach.

When the stomach is empty, as it should be before a meal is begun, it resembles a soft, elastic, contracted pouch, and, as the food enters, it becomes distended, assuming somewhat the shape of a pear, with its larger end to the left and smaller to the right side of the body. The stomach is lined with what is called *mucous membrane*, which contains a multitude of small, tubular glands. Directly food enters the stomach the nerves convey intelligence of its arrival and these glands assume activity, an increased volume of blood rushes through them and they commence their duty of pouring on the food a fluid known as *gastric juice*. This juice possesses the special attribute of dissolving nitrogenous, or proteid, food-stuffs, such as lean meat, albumen of eggs, or gluten of flour, acting upon them in a manner similar to what the saliva does upon starch, converting proteid foods into a solution named peptone. At the same time this is going on, the stomach is in commotion, as it were, although its movements are imperceptible to us; its muscular walls are contracting and moving the material within it, causing the food to roll about, mixing it very thoroughly with the gastric juice. But little liquid of any kind should be drank with the food, as it has the effect of diluting the gastric juice too much, and so retarding its action; it is particularly advisable to avoid drinking when the aliment consists of soup and other moist material. As the food becomes dissolved, by the proper admixture of gastric juice, and the muscular action of the stomach, it assumes the form of a thin paste; in this condition it is termed *chyme*, and it is then ready for further progress. The time taken to transform the food into chyme varies, some of it is acted upon quickly while other portions may require as much as five hours; highly seasoned or greasy stuff, such as salted meat, requires more time than simple materials like bread, oatmeal, etc. Some of the chyme is absorbed by the walls of the stomach, and passes into the blood that is on its way to the liver, but the greater portion is

gradually pressed out at the small end of the stomach, through a constricted opening named the *pylorus*, and thus enters that part of the intestines known as the *duodenum*.

The entrance of chyme into the duodenum affects the nerves situated in it, like the electric current does a telegraph wire, a message is immediately transmitted to the pancreas and gall bladder, and those organs proceed to convey the *pancreatic juice* and *bile* to the chyme. The mucous membrane in that part lies in folds that prevent the chyme passing through too quickly, giving time for it to be properly mixed with the combined bile and pancreatic juice. The special effect of these juices is to act upon the fatty matter contained in the semi-digested food; they, also, neutralize the acid of the chyme, and further convert starchy material into sugar. All that the stomach can do with any kind of fat is to melt and seperate it from the other food with which it may be associated, but, when the bile and pancreatic juice come in contact with it, they emulsify or transform it into exceedingly minute particles, that can be absorbed by the glands of the mucous membrane which lines the intestines. There is a remarkable, wave-like movement that occurs in the intestines during the process of digestion; it is caused by a muscular contraction of the walls, commencing at the pyloric orifice (the opening where food leaves the stomach), and moving moderately quick through the entire length of the intestines, about thirty feet. The effect of this *peristaltic movement* is to push the mass of aliment forward, and press it against the mucous membrane. This is an important feature of the digestive process, as the food which has now become dissolved and transformed into nutritive matter, by the action of the four fluids mentioned, *viz*: the saliva, gastric juice, bile and pancreatic juice, is, by the muscular contraction and movement described, brought closely in contact with the myriads of absorbent vessels in the canal.

Digestion and absorption are thus continued throughout the entire length of the intestines, but the process of conversion into nutriment is even then not completed. Part of the digested material is carried into the stream of blood that passes through the liver, and there undergoes further change before it becomes fit to enter the vital circulation. Another part undergoes changes in passing through the *villi*, a vast number of minute vessels that ramify the mucous membrane of the intestines; through them the digested food passes into the *lacteals*, which convey it into the *thoracic duct*. The thoracic duct is in the middle line of the body, adjacent to the vertebral column, or back bone, passing upwards and joining, near the left shoulder, the great veins that come from the head and left arm, pouring the *chyle*, which now resembles milk, into the blood that is on its way to the right auricle of the heart.

The small intestines are twisted and folded in a variety of ways and shapes, in the abdominal cavity, and end low down in the right side. From there the large intestines begin, passing upwards in the right side, then across the lower part of the stomach to the left turning down and backwards from there. The residue of digested food that reaches the large intestines is further absorbed therein, and is especially deprived of much of its remaining liquids, gradually becoming less moist until the waste is expelled.

We have now briefly traced the organs and process of digestion from beginning to end, and followed the course of the converted material into the blood vessels, it remains to say just a few words about what becomes of it thereafter. After combining with the blood, it goes to the lungs, is there further purified and impregnated with oxygen, returns to the heart and, having now become a component part of the blood, starts on the journey to all portions of the body. It furnishes nourishment and strength to every muscle, tissue, bone and nerve in the system, gives power to hand and brain, in fact constitutes the life of the individual, as far as "the blood is the life."

Here let us again pause, silently ponder on the miraculous characteristics of our bodies, and reverently praise the Almighty Father who has given us such grand structures to inhabit.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 23, 1888.

FALSE AND TRUE NOTIONS OF GOD.

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On the evening of the 9th inst. a densely crowded meeting was held in the Metropolitan Tabernacle, London, to welcome home Mr. Spurgeon, the popular preacher, who had been absent for some months at Mentone. The Rev. gentleman addressed the meeting, and in concluding his remarks is reported by the Liverpool *Post* to have said:

The God he worshiped was the God of Abraham, Isaac and Jacob. There was no break to him between the Old and New Testament. The god of old was a god of gold. The god of the present age was made of sugar of lead, poisonous to all who came near him.

Granting that Mr. Spurgeon is sincere in his utterances, we may say that he has separated himself from what are regarded as orthodox Christians by a very wide gulf, for there is a marked difference between the God of Abraham, Isaac and Jacob, and the God of the orthdox Christian world. The God of Abraham appeared unto that worthy patriarch in the plains of Mamre, and conversed with him, and also partook of the food prepared by the hands of Sarah his wife, and made known to Abraham His designs concerning the cities of the plain which He was about to visit. This God of Abraham's was in the form of man, and moved about from place to place, for we read that when the report of the wickedness of Sodom and Gomorrah came unto the Lord He said:

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know (Gen. xviii, 21).

And again:

And the Lord went his way, as soon as he had left communing with Abraham (verse 33).

This God of Abraham, too, was the One who appeared to Moses and to the seventy elders of the house of Israel who went with Moses into the Mount, and they saw the God of Israel, and did eat and drink in His presence. And though we are told that the Lord laid not His *hand* upon the nobles of the children of Israel, yet "There was under His *feet* as it were a paved work as of a saphire stone" (Exodus xxiv, 1—12). It would be an easy matter to prove from the Scriptures that God loved righteousness and hated iniquity—that He was pleased with the upright and angry with those

who transgress His laws, so that we may conclude that the God of Abraham, Isaac and Jacob, the God of Israel—in short, the true and living God, Creator of heaven and earth, is a God with a body, with parts, and likewise with passions.

But these are notions altogether at variance with the ideas of orthodox Christians respecting God. What the orthodox conception of God is may be learned from that part of the Creed of Athanasius which says:

There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

Few men attempt any explication of this creed, and those who wish to perpetuate it act wisely by adopting this course, for it will scarcely stand investigation either from the standpoint of reason or Scripture. From the latter we have already seen that the God of Abraham—of ancient Israel—was in the form of man; indeed, we are informed by the inspired writer that God proposed that man be created in His own likeness and image, and the proposition was executed (Gen. i, 26, 27). Furthermore, Jesus is said to be the brightness of God's glory, "and the *express image of His person*" (Heb. i, 3). And again it is said that Jesus "Being in the *form* of God, thought it not robbery to be equal with God" (Phil. ii, 5, 6). If there be any truth in these texts of Scripture, then the doctrine that God is a being without body, parts or passions is a figment, a false creation of the brain of man, that can have no relation whatever to time or space or anything else that exists—it is an admirable description of an infinite vacuum; and the difference between the atheist and the orthodox Christian is merely one of terms not of fact; the former says, "There is no God;" the latter in his creed says, "God is nothing."

From the standpoint of reason the doctrine of God being an immaterial substance is equally absurd. Such a substance can not exist and never has existed. To say that a substance is immaterial is simply equivalent to denying its existence. On this point we quote a passage from the works of the celebrated John Wesley. It will be found in vol. vi of his works, page 386. His discourse is on "Hell," and his effort in the passage we quote is to prove that hell is actually a lake of fire. He says:

But it has been questioned by some, whether there be any fire in hell; that is, any material fire. Nay, if there be any fire it is unquestionably material. For what is immaterial fire? The same as immaterial water or earth! Both the one and the other is absolute nonsense, a contradiction in terms. Either, therefore, we must affirm it to be material, or we deny its existence.

Now suppose that reasoning, which is correct, be applied to the immaterial God of orthodox Christianity, and what is the result? Let us try the experiment, by substituting the word God for the word fire:

But it is questionedby some whether there be any God, that is, any material God. Nay, if there be any God, he is unquestionably material. For what is an immaterial God? The same as immaterial water or earth! Both the one and the other is absolute nonsense, a contradiction in terms. Either, therefore, we must affirm Him to be material, or we deny His existence.

Nor do the absurdities of this Athanasian Creed concerning God stop here. We are told that while the Father is God, and the Son is God, and the Holy Ghost is God, there are not three Gods, but one God; and that while each person in the Godhead is incomprehensible, there are not three incomprehensibles, but one incomprehensible. Orthodox writers are correct in saying it is all incomprehensible—that it is a great mystery surpassing all understanding.

The truth in the matter is, as is evident from the whole tenor of Scripture, that God the Father and God the Son are two separate, distinct personages, as much so as any father and son on the earth, each having a material body which is necessarily composed of parts. Not only have they bodies and parts, but they have passions also, as already noted. The Holy Ghost is also a material substance, but is not a personage of tabernacle like the Father or Son, but exists in inexhaustible quantities throughout the immensity of space, and is, in conjunction with the Father and Son, the guiding and controling power which directs the forces of the universe. The Father, Son and Holy Ghost are separate and distinct as personages, and are three Gods. Their oneness consisting of a oneness in power and glory—might and dominion—knowledge and attributes—and a unity of mind and purpose; and we look forward to the time when the Saints will be one with each other, and also one with the Father and Son, even as the Father and Son are now one. Not that the resurrected bodies of the Saints will be plunged into the bodies of the Father and Son, all becoming one body—individuals losing their identity; no, but the Saints will see eye to eye, because they will come to a perfect knowledge of things as they are and do exist. In that state the mind of the one will be the mind of the other, the will of one will be in accord with the will of the other, the glory of one will be the glory of the other, and in this sense they will be *one*. This is doubtless what Jesus had in mind when He said:

Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. And the glory which thou gavest me I have given them; that they may be one, even AS we are one (John xvii, 20—22).

Atheists insist that theists, to be consistent with reason in their belief in the existence of a personal God, must prove him to be an eternal, uncreated, self-existent being, bearing no evidences of design in His person, which would argue, of course, an anterior designer, and that would destroy the idea of this personal God being the first great cause of all things which exist. To meet this demand Christian theists—Christianity in the mean time having become mixed up with pagan philosophy—in the fourth century formulated the creed we have quoted respecting God. Beyond question they succeeded in getting back of all matter, and away from all evidence of design in what they called God, but unfortunately they fell into such grave error as to employ terms which deny the existence of God altogether.

It may be difficult to postulate and maintain the idea of a single, personal being that is eternal, uncreated, self-existent, and having no evidence of design in his organism. But we know of nothing either in Scripture or

reason which drives theists into such a dilemma. And the difficulties raised by the atheist are overcome when it is understood that while to us there is but *one* God to whom we owe allegiance—but one to whom we are to pray in the name of Jesus Christ, the Creator of our earth and of the heavens connected with it, yet there is a line of Gods of which the Beings known to us as the Father and Son are a part, which extends back, back into eternity, and which, like time, is without beginning and will also be without end, being everlastingly perpetuated as the sons of God come to a fullness of intelligence, power and glory, and made one with the Father and the Son. And in addition to these is the Holy Ghost, so frequently called God in the Scriptures, a powerful, intelligent Substance, existing in inexhaustible quantities throughout the universe, and which, operating in conjunction with the personal Gods, forms part of the Great, Supreme, governing power of the universe. R. T.

OFFERINGS RECEIVED FOR MANTI TEMPLE.—Jane Thomas, 3s.

ELDER N. C. Flygare, President of the Scandinavian Mission, writing under date of Jan. 17th, says: "Our meetings here in Copenhagen on Sunday evenings are crowded by anxious enquirers after truth. The prospect for a good harvest to the Church was never, in my experience, better than at present. I am also receiving good and encouraging news from all parts of this Mission. The Elders and Saints are doing a good work, and peace and quietness seem to reign throughout Scandinavia. Thus we begin the year 1888 under the brightest auspices, so far as the work in this Mission is concerned. We start the New Year with the determination to do our duty, and to be diligent and faithful in the discharge of all the duties devolving upon us, God being our helper."

IN a revelation given in Kirtland, Sept. 11, 1831, the Lord said: "Behold, now it is called to-day (until the coming of the Son of Man); and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); For after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts." Again: "Behold, the Lord requireth the heart and a willing mind" (Doc. & Cov., sec. lxiv, verses 23, 24, and 34). A hint to the wise is sufficient.

FACTS AND EVENTS.

FACTS ABOUT LONDON.—About 3,000 horses die each week. About 129,000 paupers infest the city. About 11,000 police keep good order. About 120,000 foreigners live in the city. About 10,000 strangers enter the city each day. About 9,000 new houses are erected annually. About 700,000 cats enliven the moonlight nights. About 2,000 clergymen hold forth every Sunday. About 620 churches give comfort to the faithful. About 125 persons are added to the population daily. About 28 miles of new streets are laid out every year. About 500,000 dwellings shelter the population of London.

EVANGELIZING INDIA.—Commissioner Tucker, of the Salvation Army, has addressed

to the *Bombay Gazette* a letter worthy of universal attention. *Apropos* of Canon Taylor's attack on foreign missions, he discusses the comparative failure of our attempt to evangelize India. He says that the great majority of the 260,000,000 inhabitants of India can neither read nor write. They must, therefore, be evangelized by the living voice. As St. Paul said, they cannot hear without a preacher. But how many preachers would they need? Let us suppose that one-half are children too young to need teachers at present. The rest—130,000,000—would need 1,300,000 evangelists. If these evangelists were Europeans paid at the present rate, they would cost £130,000,000 a year! That is out of the question. Suppose we tried native agents? At the present rate of payment they would cost £10,000,000 a year. They also are too dear. Mr. Tucker has found out, however, that the Hindus contribute about that amount for the support of Hinduism. But they give food and land, not money.—*Methodist Times.*

JEWS IN PALESTINE AND THE PORTE.—Very discouraging news reaches us from Palestine. Is there not some wise and influential Israelite who can represent to the Sultan and the Porte how short-sighted is the policy which excludes Jews from the Holy Land? They would make the most useful and loyal subjects, and their labors would transform the half desert land into a smiling and fruitful territory, profitable to his Majesty's revenues and a strong bulwark against foreign aggression. Just at this epoch, when the Jewish immigrants are turning seriously towards agriculture, and no longer flock to Palestine merely to lay their bones in *terra santa*, is really the worst time of all to choose for a new policy of exclusion. It is excluding the most valuable recruits in the work of regenerating the Turkish Empire. At Constantinople there are many Jews in the public service of whose industry and devotion the ruling powers may judge by way of example. That generous and powerful philanthropist, Baron de Hirsch, is at this moment at the capital, and any representations might now be made or supported by his well-known voice.—*Jewish Chronicle.*

THE NEW MILITARY BALLOON.—There is much mysterious talk in military circles of a balloon, the invention of a M. de Villars, in which the problem of aerial navigation is said to be solved, at least to a degree never yet reached. M. de Villars' aim has been to direct his balloon by taking advantage of the several air currents which are to be met with at various heights. To do this, it is necessary to ascend and descend frequently in the course of a voyage. But with balloons of ordinary construction this is impossible, by reason of the loss of gas and ballast which such manœuvres occasion. M. de Villars has no ballast to throw away, and he is able to retain the whole of his gas: Here lies the invention, which is kept profoundly secret. The inventor has, it is said, sold his secret to the French Government, to be used by it alone. Leaving out this part of the device, I may describe the balloon as consisting of a double envelope of calico, covered with a special varnish, to afford greater security to the aeronaut and to render leakage of gas impossible. The additional weight thus occasioned is compensated by making the net of a new sort of fibre, which, while being twice as strong as hemp, is only half the weight. The car, which is attached in the usual manner, is described as cylindrico-conical, and is furnished with an electric motor driven by a dry battery. This motor will actuate a screw propeller.—*Industries.*

MINUTES OF THE GLASGOW CONFERENCE,

HELD ON SUNDAY, JANUARY 1, 1888, AT 87, GALLOWGATE ST., GLASGOW.

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ELDERS present: B. H. Roberts, of the Liverpool Office; D. H. Morris, President of, and Wm. Reid, Wm. Wood and H. M. Payne, Traveling Elders in the Irish Mission; also J. T. Thorn, President of, T. Y. Stanford, A. Steel, Robert McFadyen, H. T. Farnsworth, J. W. Brown, A. Rankin, L. H. Durant, J. M. Flake and S. T. Whittaker, Traveling Elders in the Glasgow Conference.

10-30 a.m.

The meeting was called to order by President Thorn, and after the usual

opening exercises, he called for reports from the Branch Presidents, some of which were given during the forenoon and a few were given during the afternoon services. The reports thus given show that many of the Saints are alive to their duties, striving to keep the laws which have been revealed to them in this dispensation; while it is also reported that some are careless and neglectful.

During the preceeding six months 20 have been baptized and 28 have emigrated to the land of Zion. Speaking generally the prospects for additions in the future were reported to be good, especially in some Districts, and many of the Saints are looking hopefully to their emancipation from these lands during the coming emigration season.

Elder D. H. Morris addressed the congregation during the forenoon, speaking first of the work in Ireland, which is in a flourishing condition. The Saints are nearly all new converts and their meetings are very lively and although the people are generally poor they are striving with their might to sustain each other and the work of God and the servants who are laboring among them. The speaker referred to the necessity of the Saints living by every word which God has given them; and quoted many instances from the Scriptures tending to prove that in order to obtain any blessing from God men must comply with the conditions upon which the blessing is predicated, and unless men are willing to comply with said conditions, they cannot reasonably expect the reward.

Elder Roberts made a few closing remarks, in which he stated that President Teasdale had commissioned him to say to the Saints of this Conference, in his behalf, that he (President Teasdale) wished them a happy and prosperous New Year; a wish in which Elder Roberts himself joined. The speaker referred briefly to the events of the past year in connection with the work of God, and thought the Saint had every reason to be encouraged by the progress that work was making.

Benediction by Elder Stanford.

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2 p.m.

Sacrament was administered by Elders S. Lochhead and T. Taylor, after which three Branches were reported.

Elders Wood and Brown each delivered a short address, showing forth the present condition of the world, comparing the systems which men have set up, and the results produced with the doctrines of Christ and what will be the result of man's obedience to the laws of the Gospel. Protestantism, Elder Brown said, was embodied in these words: "Only believe on the Lord Jesus Christ and thou shalt be saved." And out of that rut you cannot get the religious teachers of to-day.

The usual resolutions, sustaining the general and local Church authorities, were unanimously sustained by the uplifted hands of the congregation.

President J. T. Thorn said he felt truly thankful to meet so many of the Saints and partake of the influence of the Holy Spirit which was with us. He said it was very necessary for the Saints to meet often together to get revived with the teachings of the servants of the Lord. We have no need to fear our enemies. The Gospel we have received is the power of God unto salvation—it is a perfect law of liberty. The kingdom of God is on the earth and will remain here, and it will eventually triumph over error and sin and superstition, and fill the whole earth. He rejoiced in the knowledge he had received that God lived and that Joseph Smith was a prophet raised up by Him to usher in this dispensation of the fullness of time.

Benediction of Elder Whittaker.

6:30 p.m.

After the opening exercises, Elder Roberts occupied the evening in discoursing upon the resemblance between the work of God to-day and the conditions under which it was introduced and presented to the world with the work of God and the manner in which it was established by the personal ministry of the Son of God and His Apostles; showing that the work was the same, the manner of presenting it

identical, the men entrusted with its propagation alike in character; the same gifts and graces characteristic of the work of God anciently were also features in the work of God to-day; it provoked the same kind of opposition, and from the same sources, and from all these circumstances, Elder Roberts was led to the conclusion that the work of God to-day, called by the world "Mormonism," was nothing more nor less than the Gospel of the Son of God restored to the earth.

A goodly number of strangers attended the afternoon and evening services, and the peaceful influence of the Holy Spirit was enjoyed by the Saints.

On the Monday evening, Jan. 2nd, a *soiree* and concert was gotten up, that the Saints and their friends might enjoy themselves, which they undoubtedly did.

DONALD NOBLE, Clerk.

PALESTINE AND THE JEWS.

ELDER J. M. Tanner addressed the Saints at Provo on Sunday, Dec. 25, 1887, reporting his missionary labors, and in the course of his remarks gave his ideas of the fulfillment of prophecy in relation to the Jews returning to Jerusalem. He said that about twenty-five years ago the Jews throughout the world ridiculed the idea of the gathering of that people to the Holy Land; but soon after the time President George A. Smith went there and dedicated that land for the gathering of the Jews, there had come a spirit of gathering among them. They had no idea a quarter of a century ago of the fulfillment of the promise to their forefathers, and not the least spirit of gathering, except occasionally an individual Jew desired to go to the Mount of Olives to be buried there. About forty years ago there arose a sect called Templars; they believed in the last days, according to prophecy, and that a people should gather so that the Gospel of Jesus Christ could be taught in its fullness, as had been predicted; and that God would establish His kingdom upon the earth as Daniel had prophesied. These German Templars determined upon gathering, organized themselves, and decided upon Palestine as their gathering place. No sooner did they begin this work than the Jews looked upon the movement with jealousy. As long as the land was a waste, as long as no one made use of it, they did not care; but when the Templars commenced to gather, the spirit began to work upon them, and they thought it possible that the Germans might go in and take the land of their forefathers to redeem it. Under this prospect they began to grow jealous, and soon after Brother Smith had dedicated the land the Jews started to colonize it, and then the Turks interested themselves to prevent it. The latter said it was dangerous, and it meant the loss of that portion of their country. They therefore resisted the movement, and now no Jew can go into the land to stay. When one goes to Jaffa or any other sea-coast town, he is informed that he must take the ship again and go out; but if he goes to Jerusalem (as all are allowed to make pilgrimages there) he must give security that he will leave in thirty days; so there is no more colonizing there. But by the aid of a little backsheesh (money) some are able to make friends and enter the land to remain there. The officers are generally poor and willing to be bought, and permit here and there a Jew, not in sufficient numbers to cause suspicion, to go in. Baron Rothchild has interested himself in the matter and is aiding all he can to buy the land and establish the Jews in Armenia and other places. In these warlike times the Turks find it necessary to have arms and ammunition, and like to borrow money. The Jews are willing to lend on condition that they receive a grant of land, with the privilege of so many colonists. The Turks see the situation, but want of money presses hard upon them, and they yield.

There are at present nine colonies

of Jews established in different parts of Palestine, and although small it is a beginning. The all important question is, however, the disposition of the Jews, that is the orthodox Jews, to gather together again, and to reclaim the land of their forefathers. There is no doubt about that disposition existing to-day, and it is only a question of time when it will become general. The ball has begun to roll; the spirit among the Jews is to comply with the prophecies, and they are preparing now to do it. Of course there are obstacles in the way at present, but "God moves in a mysterious way, His wonders to perform," and it is apparent that He is now bringing things about to fulfil His word regarding the reclamation of Palestine.

UTAH NEWS.

(Summarized from Territorial Papers.)

Governor West returned to Salt Lake City from Washington on December 27, 1887.

The first semester of the twelfth academic year of the B. Y. Academy closed on Dec. 23, 1887, with a public examination.

The Ogden *Herald* is no more. It died with the year 1887, but is replaced by *The Standard*, a new name for the same thing.

The extension of the Utah Central railroad south and west from Milford, is still agitating the southern community and the mining camps located along or near the proposed route.

On the 26th of December, 1887, at Ogden, a boy named Frank Graham dropped a gun which he was holding, and the weapon was discharged, the load tearing his heel off and badly lacerating his foot. His injuries are very severe.

Company E, sixth infantry, U.S.A., that has been stationed in Salt Lake City during the past two years, was moved to Camp Douglas on the 27th of December, 1887. This company, under Captain Britton, was placed in Salt Lake as an outlying guard at the suggestion of the political agitators of Utah, who raised some excitement by reporting that a "Mormon" outbreak was imminent. The troops seem to have enjoyed it, and so far as outlined indications go their presence has not annoyed the "Mormons."

The Washington correspondent of the *News* says: "Governor West claims that his visit here is without political significance, but he never fails in conversation to tell his friends and acquaintances what a blunder it would be to admit Utah into the Union. I am told that he holds that Utah should not be clothed with Statehood until the non-"Mormons" control the State, and that it was a great blunder on the part of the government to eliminate that part of the Edmunds-Tucker bill which proposed to give the Governor the appointing power. He is evidently working on the quiet against the welfare of the Territory he governs."

There is a move on foot looking to the presentation to the coming Legislature of a petition asking that the judicial districts of Utah be again changed. There is a widespread opinion that the present arrangement of the First District is simply abominable, being cut in two as it is by the Third District. Then again the work in the First District is too great to be handled by one